Had God confined himself to the blind operation of general laws, it might have been difficult to determine as to any given event, whether it was one of the objects contemplated as desirable to be produced when the law was fixed, or whether it is merely one of its incidental effects. But in consequence of the infinitely wise adjustment of these laws, \ve can confidently say of every event that happens, that it was contemplated and intended in the providence of God. Almost all the mistakes into which mankind have fallen, in regard to the interpretation of providence, have arisen from not carrying out tins principle thoroughly.

There are persons who willingly ascribe certain events to God, but hand over others to chance. N*KV there are senses in which we may allowably use the w<»rd chance; this we shall show forthwith. But in respect of production and purpose, there is, there can be, no such thing us chance. In this sense the word is simply expressive of our ignorance. An accidental event is one of which we may not be able, *in* discover the cause or the purpose. But while man cannot discover the precise cause, yet lie known that there is a cause,, and while the design may be concealed, yet there in most assuredly a purpose contemplated; and we may rest assured that tin[1] cause has been appointed to produce this particular died [3] and this dleet to nerve the specific purpose. The wisdom of God is peculiarly Keen in his constituting a large class of wilts us contingent in the view of man ; but instead of being independent of God, it is specially by those events that he fulfils his own purposes, and becomes truly the governor of his own world.

Piecing to an opposite extreme, there arc persons who *there* fall into precisely the same error. They feel, and talk, and write, as if it was not necessary to discover the presence of God in those ovontB which occur according to a

general law. By referring an event to such a law, they foe! *m* if they had placed it out of the special dominion of God. We cannot find language strong enough to express our indignation against those who neglect to nee God in bin works, because they are done in a regular manner. Whatever the parties may profess, their system is real atheism. Nor ıʙ our indigna ion lessened when we find the errors of the infidel countenanced by thoso \ fho affect to bo the defenders of religion. According to the doctrine of parties